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society is not now one of production, but one of distribution" (p. 278). It shall be the duty of the minister to disclose the deeper sources of motive for social effort. These sources lie chiefly in the "enlarged sense of the abiding worth of human nature itself as authoritatively declared in the great fact of the Incarnation—a truth whose social implications are as yet but dimly recognized" (p. 284).

It is not supposed that a minister shall be an expert in economics or politics, but he should have a fuller understanding of the social aspect of the gospel, and a fearlessness in making thoroughgoing application of its principles to modern conditions. If the first question of the Bible is, "Adam, where art thou?" the second is, "Cain, where is thy brother?" The minister must be fitted for dealing with the latter as well as the former question.

The Christian minister, being neither an employer nor an employee in the ordinary sense of the term, may be of special service to those who are too personally involved to reason calmly. He must not be a partisan. He must stand by the Ten Commandments, the Golden Rule, and the Sermon on the Mount, and insist on righteousness. He must preach the law of Christ, the law of service.

The book possesses a double attractiveness. It is a fine exhibition of a method, and suggests the richness of the Old Testament for homiletical purposes. But it is also interesting in its sociological content. These lectures cannot fail to be helpful to ministers and laymen alike.

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Scientific Basis of Sabbath and Sunday. A New Investigation after the Manner and Methods of Modern Science, Revealing the True Origin and Evolution of the Jewish Sabbath and the Lord's Day, for the Purpose of Ascertaining Their Real Significance and Proper Observance. By REV. ROBERT JOHN FLOODY. 2d and revised ed. Boston: Herbert B. Turner & Co., 1906. Pp. 354.

This book is divided into three parts, The Seventh Day of the Heathens, The Seventh Day of the Hebrews, and The Seventh Day of the Christians. It claims to be a scientific discussion of the subject, because it takes into consideration all the facts involved and ascertains the order of their succession and the law of their action, and co-ordinates them with all other truth. This is an ambitious undertaking, but within the limits of his space the author has succeeded as well as could be expected.

The whole of the scriptural interpretation rests upon the latest results

of criticism. The author assumes the validity of the documentary hypothesis in the Pentateuch and the reconstruction of the Old Testament literature upon that basis. All quotations are from the Revised Version; and the effort throughout is to bring the discussion of the Sabbath question up to date. President Hall thinks that this is the first time that the spirit and method of this book have been employed by an English writer. The volume is the outgrowth of a paper prepared for the New Testament History Seminar of the Boston University School of Theology, and is fairly representative of the character of the work done in a modern and progressive theological school. A serious defect is noticeable in the questionable English on some of its pages.

The general conclusions of the book are as follows: The heathen sabbath was a moon sabbath and a feast sabbath. The Hebrew sabbath was originally borrowed from the other nations but developed into a rest day, God's day rather than man's day. The new-moon worship disappeared after the Babylonian captivity. The Jewish sabbath was not to last forever, any more than the Feast of the Passover or of Unleavened Bread or the burnt-offerings, although the perpetual observance of all of these is commanded in the Bible. The sabbath law is not a moral law but a ceremonial law. The Christian Sunday does not derive its authority from the fourth commandment and has no connection with the Jewish sabbath. It is a memorial day and a worship day. It celebrates the resurrection and is based on the will of God, as reflected through the church leaders, experience, and the dictates of reason. Anything that does not interfere with the favorable conditions of worship is allowable on the Lord's Day. Whatever does thus interfere should be avoided or prohibited. Many practical applications of this principle are presented in the closing chapters of the book. The Sunday newspaper is objectionable, but some Sunday trains are not. Local option ought to decide concerning Sunday mails. Sunday baseball and golf, the Sunday picnic, and the Sunday theater ought to be discouraged. Libraries, reading-rooms, and art galleries ought to be open on Sunday. Lectures, sacred concerts, and reform meetings are in place. Parks may be serviceable. The state may make Sunday laws. Altogether, the volume is as sane and modern in its view-point and conclusions as any we have read upon the subject.

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